

DOCTOR
J. C. JACKSON,
OFFICE OVER 164 MAIN STREET,
Opposite the State House,
HARTFORD, CT.

NETA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only. — \$250,000, secured and vested in the best manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the city and therefore so detached that its capital is not exposed to great losses by sweeping fires. — The company is kept in their new building, next west of Treat's Exchange Coffee State street, where constant attendance is given for the accommodation of the public. Directors of the company are: —

James K. Brace, Miles A. Tuttle, John L. Russell, Ebenezer Flower, Eliphalet A. Bulkley, Roland Mather, Edwin G. Ripley, S. S. Ward, Henry Z. Pratt, Bert Duet.

THOMAS K. BRACE, President, J. C. Jackson, Secretary. — This Company has agents in most of the States, with whom insurance can be obtained. — Hartford, April, 1848.

THE INSURANCE COMPANY—FIRE AND MARINE.

Exchange Buildings, North of the State House, Hartford, Ct.

Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Marine Insurance—has a capital of \$1,000,000, and has the power of increasing its capital of a million of dollars. — The company will issue policies on Fire or Marine on terms as favorable as other offices. — The company may be made by letter from any part of the United States, where no agency is established. — The office is open at all hours for the transaction of business. Directors are: —

John W. Clark, John Warburton, Charles H. Northam, Elisha Peck, John Killgus, Thomas Belknap, and Humphrey, A. G. Hazard, Ebenezer Seale, John Throall, Mark Howard, John W. Seymour, William A. Ward, D. W. Clark, President, J. C. Jackson, Secretary. — Hartford, April, 1849.

Books! Books!!

Subscriber would respectfully announce to those customers that he has recently received from the New York Trade Sales, large additional assortment of Books and Stationery, including one of the best selected stocks of books to be found in the State. The assortment in part of the following School Books, in every thing new in use.

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THEOLOGICAL BOOKS. — This department may be found a full and complete assortment of the most standard works, with variety of Books for the Closet and Sabbath School.

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Cap and Letter Paper, and all kinds of Stationery, all of which will be sold wholesale and retail at the lowest prices. — E. HUNT, 6 Asylum street.

Monuments.

MR. G. BATTERSON, Marble manufacturer, of Hartford and Litchfield, Ct., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment Main street, (directly opposite Union Hotel) where he manufactures at the lowest possible price all kinds of MONUMENTS and GRAVES, of the best American and Foreign marble. — Tablets, chimney pieces, mantels, centre tables, bureaus, and counter tops, of Egyptian, or any other kind of marble, in the most preferred, executed at short notice, and in the style of workmanship. — Persons in want of any kind of work in the line, are respectfully requested to call and see the styles of workmanship before purchasing elsewhere. — Monuments delivered to any yard in the city charge. — Hartford, April, 1849.

NEW AND ENTIRE ORIGINAL WORK, THE NATURE OF THE SOUL, INSTINCT, AND LIFE, as distinguished from the Doctrine of Materialism.

By MARTIN FAIRBANKS, M. D., Professor of the Institutes of Medicine and Materia Medica, in the University of New York, Member Foreign Academies of Science and Medicine.

Published by Edward H. Fletcher 141 Nassau New York. For sale by BROCKETT, FULLER & CO. 4w

SUNDAY SCHOOL BOOKS.

Subscribers have procured a complete supply of the S. S. Books, published by the different Denominations, as well as those issued by private enterprise, and offer to Superintendents, and others interested in S. S. Schools, complete assortments of S. S. books to be had in this city or State. — There collection comprises all the publications of the American S. S. Am Tract Society; Mass. S. S. Society; S. S. Union; L. Colby, D. Dana, Jr., & Co. Brothers, &c. Making an assortment of 2000 vols., suitable for Sabbath Schools, all of which are sold at the lowest prices. — would call particular attention to their libraries of which they have eight different

will furnish 50 volumes for \$2.50, 75 " " 3.50, 125 " " 5.00, 150 " " 6.00, 200 " " 8.00, 250 " " 10.00, 300 " " 12.00, 400 " " 15.00, 500 " " 18.00, 600 " " 20.00, 700 " " 22.00, 800 " " 24.00, 900 " " 26.00, 1000 " " 28.00, 1100 " " 30.00, 1200 " " 32.00, 1300 " " 34.00, 1400 " " 36.00, 1500 " " 38.00, 1600 " " 40.00, 1700 " " 42.00, 1800 " " 44.00, 1900 " " 46.00, 2000 " " 48.00, 2100 " " 50.00, 2200 " " 52.00, 2300 " " 54.00, 2400 " " 56.00, 2500 " " 58.00, 2600 " " 60.00, 2700 " " 62.00, 2800 " " 64.00, 2900 " " 66.00, 3000 " " 68.00, 3100 " " 70.00, 3200 " " 72.00, 3300 " " 74.00, 3400 " " 76.00, 3500 " " 78.00, 3600 " " 80.00, 3700 " " 82.00, 3800 " " 84.00, 3900 " " 86.00, 4000 " " 88.00, 4100 " " 90.00, 4200 " " 92.00, 4300 " " 94.00, 4400 " " 96.00, 4500 " " 98.00, 4600 " " 100.00, 4700 " " 102.00, 4800 " " 104.00, 4900 " " 106.00, 5000 " " 108.00, 5100 " " 110.00, 5200 " " 112.00, 5300 " " 114.00, 5400 " " 116.00, 5500 " " 118.00, 5600 " " 120.00, 5700 " " 122.00, 5800 " " 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Christian Secretary.

HARTFORD, FRIDAY, JAN. 11, 1850.

American and Foreign Bible Society.

It is several months since we have alluded to the affairs of this Society. We had hoped that the issue of a new English translation of the Bible by the Society, had been abandoned. Not because we object to a new translation of the Bible into the English language, but because we object to a work of such magnitude, being undertaken by a single denomination. If the present version is to be revised, it should be done by the combined efforts of all the evangelical denominations in this country, and in England and Scotland. The most distinguished linguists and critics in each of these denominations should be selected to perform the task. Not less than ten years should be faithfully occupied in making the translation. It should be made as perfect as the learning and literature of the age can possibly make it before it goes to press. The work of translating the Bible anew into the English language is one of the most important undertakings that can be conceived of, and it should be so regarded by those who advocate the measure. The work of constructing a ship canal for the purpose of uniting the Atlantic and Pacific oceans is a matter of dollars and cents, and more immediately concerns those who are to pay for it; but the work of translating God's Word is widely different. It is not the expense that is to be taken into consideration; but the effect for good or evil that it is to produce upon the generations to come.

The idea of a new translation by a Society with the limited means of the American and Foreign Bible Society, is an absurd one. The entire income of that Society for the next five years, we should judge, would not be more than sufficient to meet the expense of such a translation as is needed. Not less than fifty of the best Biblical Scholars the world can produce, should be employed to perform the work. The most ancient manuscript versions of the Bible that can be found in the world should be scrupulously consulted. It should be made a subject of special prayer by all denominations. And after these, and many other things which naturally connect themselves with a task of such magnitude, have been attended to, the work of translating might be commenced, but not a single verse of it should be considered perfect until each translator had passed his opinion upon it.

If we have not overrated the importance of this matter, and we think we have not, how futile must be the labors of a single Bible Society, and even that a limited one in its pecuniary resources, in undertaking such a herculean task! What can two or three men do towards producing such a translation as is actually needed by the world? Simply, nothing. They might indeed, if they were Baptists, translate "Baptists and its cognates," with a few other known and obvious errors. But would such a translation be received by the religious world? Most certainly not. It would not even be received by the Baptists themselves. A few very zealous brethren might feel anxious to procure a copy of such a translation, but the remainder of the edition, we fancy, would share the fate of Noah Webster's translation, in which he undertook to improve the vulgar passages in the Bible. But it seems that there are members of the Board of the American and Foreign Bible Society who are so exceedingly anxious for a new translation, that they are actually discussing the question whether it is expedient for them to wait for the instruction of the Society at its next annual meeting, or to proceed at once to work of translation, as the following letter by a member of the Board to the New York Baptist Register will show:—

New York, Dec. 26, 1849.

MR. EDITOR—I see that many of your able contributors and correspondents comprehend the true issue of this question, which is now before the Board. Nor is it strange, since the report which has been presented to the Board has not been published. As a member of the Board, I will make a plain statement of the matter, and transmit the resolutions so that they may be written to the question.

A proposition was made to the Board by one of its members, to apply to the Society to have the restriction removed, confining the circulation in English to the commonly received version. That proposition was laid on the table, because it was deemed improper that the Board should start in the matter. At the meeting of the Society last spring, the author of the proposition brought it before that body. The meeting was as large as usual. The spacious lecture room of the Oliver Street church was full, and the resolution removing the restriction passed by a large majority. The Society thus evidently indicated a desire that the Board should issue a version of the English scriptures, from which obvious and undeniable errors should be removed. Subsequently the new Board took up the subject, and unanimously appointed a committee to report on the expediency of issuing a corrected English Testament. After four months deliberation, a majority of that committee reported the following resolutions:

Resolved, That in the opinion of this Board, the sacred scriptures of the Old and New Testaments ought to be faithfully and accurately translated into every living language.

Resolved, That wherever known and obvious errors exist, and wherever the meaning of the original is concealed or obscured, suitable measures ought to be prosecuted to correct those versions, so as to render the truth clear and intelligible to the ordinary reader.

Resolved, That in regard to the expediency of this Board undertaking the correction of the common English version, a decided difference of opinion exists, and therefore that it be judged most prudent to wait the instruction of the Society.

A motion has been made to lay the whole subject on the table, to be called up at the next meeting of the Society. Under this motion, the whole subject has been discussed in a number of Board meetings, and is yet undecided. There are but three questions before us:

1. Ought the scriptures to be faithfully and accurately translated into every living language?

2. Ought known and obvious errors which obscure and conceal the truth to be corrected?

3. Is it prudent for the Board, before proceeding to issue a corrected version of the English scriptures, to wait the instruction of the Society?

Where is the Christian, be he Baptist or Presbyterian, in any Protestant denomination, who can oppose the principles of the first two resolutions? Will any man say that the scriptures shall not be faithfully and accurately translated; that known and obvious errors shall not be corrected? By correcting errors we shall not change the word of God. God is not the author of these errors, nor has he authorized men to place them there. Nor are they sacred because they are found in the scriptures. Why not remove them?

But it is asked if the adoption of these resolutions will not involve the translation of baptisms and its cognates, or the rendering of them by other words more definite? By no means, if the opponents of this measure understand the word baptizo in plain English. If the word baptizo obscures or conceals the truth, it ought to be displaced for one, if it can be found, which is plain and unequivocal. Is it wrong for ministers to translate this word in

their sermons, saying it signifies to dip or immerse? Then how can it be wrong for the printer to do it?

Moreover, the friends of the corrected version do not propose to discontinue the publication of the common version, but to introduce a corrected version for those who wish one. Equally demands that we meet this demand of a portion of our patrons.

I did not take up my pen to discuss this question, but to let the readers and writers of our invaluable Register see how the matter stands before the Board.

Yours, &c.,

H. J. EDWARDS.

With all kindness and courtesy, we would suggest to the Board the propriety of waiting till the next annual meeting of the Society before they make the translation. It is very honestly believed by many that the meeting in "the lecture room of the Oliver Street Church," did not comprise the whole of the American and Foreign Bible Society. But if the Board so understood it, and are resolved upon having a new Bible before the next annual meeting of the Society, the Treasurer of the Connecticut Baptist Convention, will, we think, be instructed to pay over all monies received by him for the Bible cause into the treasury of the Missionary Union, with directions that it be expended in Barmah, or some other missionary station, for printing the scriptures fairly translated into their own language.

Controversy.

"Without controversy, great is the mystery of godliness," says the apostle. Had he lived in our day and witnessed the almost endless controversies of the age, as exhibited in the Tractarian controversy, the Bushnell controversy, and the innumerable controversies of lesser note with which the religious world is rife, he might have added, "and still greater is that mystery with controversy, for the controversies of our day are apt to confuse more than they enlighten. With too many of our religious papers and theological writers, the controversial style of writing seems to be regarded as the only one that is adapted to the demand of the age. Controversy, when properly conducted, may be well enough occasionally; but the great defect of much of this in our respect is, there is altogether too much of it."

Our Episcopal brethren are more busily engaged in controversy now than they were five or six years ago when the Oxford Tracts first began to produce their legitimate effects upon that sect in the United States. The Bushnell controversy, which first assumed a definite shape about the same period, and we believe was first commenced between this paper and our neighbors of the *Religious Herald*, has been increasing from that day to the present; and the prospect now is, that, like the Tractarian controversy, it is but fairly begun. If we look a little farther South, we find two Baptist papers engaged in a fierce dispute about some question connected with the ordinance of baptism. We allude to the *Richmond Religious Herald* and the *North Carolina Biblical Recorder*. These papers have been discussing the question in dispute for about a year, and the contest is still going on with as much earnestness as though it was really of some importance. How the thing is to end, we cannot tell, but of one fact we feel satisfied—the *Recorder* man will have the last word.

A most singular controversy has been going on in the columns of the *Religious Herald* of this city for several years in regard to the orthodoxy of Dr. Bushnell. During this period we have seen his theory approved and condemned in the editorial columns of that paper; while an almost incessant skirmishing has been kept up by correspondents. In some of these communications the Doctor is represented as one of the most dangerous heretics—a teacher of "fundamental errors," &c., while he is made to appear as "a bright and shining light" in the path of orthodoxy by others. The latest from which this controversy has assumed is a sharp sparring between the Rev. Merrill Richardson and a writer who signs himself "Beza." Mr. Richardson was one of the committee of five that made a unanimous report in the case of Dr. Bushnell, which report plainly declared that Dr. B. did hold certain "fundamental errors"; he was also with the majority of the same committee who declared that Dr. B. had not taught "fundamental errors." The controversy has been going on for several weeks, but whether Mr. Richardson will be able to make it appear that his course was consistent, is somewhat problematical.

This Bushnell controversy bids fair to be continued for years to come; for we can discover no end to it. And while it is managed as it has been by the *Herald*, no good can result from it. It is absolutely necessary that an editor should have an opinion of his own upon every question that is likely to come before him, and that opinion should give tone and character to his paper. A reasonable latitude should be allowed to correspondents, but when any of these correspondents deviate essentially from what he conceives to be the truth, he is bound to correct their errors, and thus prevent their promulgation. An editor of a religious paper is under a moral obligation to defend the truth, but if he permits A, B, C and D, each of whom differ widely in their opinions, to use his columns for the dissemination of their respective views, without even attempting to correct them, his paper, like the cracked notes of an untuned organ, will produce discord and confusion, while truth will be left to seek an asylum in some more congenial home.

Revival at Lewisburg.

We are truly gratified to hear that the work of the Lord yet continues at this place, and especially at the University. We subjoin the following extract from an interesting letter from Bro. Anderson, which will rejoice all the friends and patrons of that institution, upon which God seems to already smile with peculiar favor.

"The work has still been going on calmly and quietly. From the very first, its quietness has been one of its chief characteristics. The meetings have been still and solemn. I have been struck with this. It seems so evident that it is the work of God and not the work of man. Indeed it is very difficult to determine to what particular means the origin of the work is to be traced. No doubt there has been prayer for some, perhaps for many seasons. Earnest prayer usually precedes such a season of revival. The means employed here seem to have been adapted rather to direct the minds of inquirers, than to awaken their anxiety. There are many to whom such direction appears to have been of signal service. As nearly as I can judge, about thirty persons have professed their faith in Christ by words, some of whom will probably soon obey his command and be buried with him in baptism. More than half of these are connected with the University. Indeed, so far as I can ascertain, the work has mainly been confined to the students, and those with whom they come directly in contact. Some of the converts are those who have formerly been members of some of the churches in the University. Of course, as I am comparatively a stranger, I cannot say specifically how far the work has spread in the town. My impression is that it has not been felt to any great extent. I hope, however, it may extend to all the churches in the place, and prayer to this effect has been frequently offered in the course of the meetings."—*Chris. Chronicle*.

INTEREST AT WEST MEREDITH.—Br. Ingraham Powers writes us from this place, in Otsego co. Dec. 18, 1849, that the friends there are enjoying an unusual outpouring of the Spirit. It has been his privilege to immerse thirty-two happy converts in the name of the Lord Jesus within a month past; half as many more perhaps are also ready for a similar public confession, and the work is still progressing.—*Bap. Register*.

REVIVALS.—We find in our exchanges notices of several powerful revivals in different parts of the country. One is mentioned at Marshfield Center, in which about one hundred persons have been converted. Another is mentioned at Waterbury, in the British Provinces, where seventy-five persons have recently been baptized. Others are mentioned at Gallipolis and Scioto, Ohio, at Mt. Freedom, Ky., and in Dyer County, Tenn.—*Sabbath Recorder*.

Dr. A. P. Williams writes, under the date of West. Nov. 15th:—"The Lord has been doing great things for us in Platte, some more, whereof we are glad. Since the last Saturday in October, I have baptized 22 converts into the fellowship of the Pleasant Grove church, and 5 into the fellowship of the Pleasant Ridge. Others are waiting for baptism at each place."—*Western Watchman*.

Br. Alfred Webb, of Forsyth county, writes to the *Christian Index*:—"We have had considerable revivals in this section; some 40 or 50 have been added to the Cone Creek church, and twenty-two or three have been baptized in Mt. Vernon, Concord, and Hightower churches."

At the close of a meeting lately held by the church at Roundtree, Pitt county, says the *Baptist Messenger* of Elizabeth city, N. C., 85 converts were baptized.

A. D. Blackwood writes to the *Alabama Baptist Advocate*, under date Nov. 3d, 1849, as follows:—"I have been laboring under the patronage of the Convention ever since the first of May; and ever since the first of July have been engaged in protracted meetings; and the result of my labors since that time, is 111 baptized, and a probability of constituting two new churches soon."

The *Western Watchman* informs its readers of the addition of 42 members to the Concord church in Missouri in October. Eleven were added by letter, and thirty-one were baptized. In Charlton, the same State, 30 conversions are reported.

Rev. J. A. Fonville writes to the *Biblical Recorder* that he has baptized, in North Carolina, 72 believers since the 25th of July last.

The *Alabama Baptist* records the baptism of 42 persons who have recently united with the Pisgah church in that State.

The *Watchman of the Prairies* says that the Lord has graciously visited his people in Kingston, Illinois, and the work is extending. Twenty-four have been buried in the likeness of Christ's death.

Rev. Mr. Cressy, pastor of the Baptist church in Meredith Village, N. H., informs us that he has baptized fifteen in that place since the first of September.

A subscriber writes to us that in Ashfield, and in the Second Baptist church in Colerain, Mass., gentle, but very pleasing revivals are now in progress. Rev. Mr. Davenport is the aged and esteemed pastor of the latter church, and in his declining years is permitted once more to "see the salvation of God."

Rev. C. G. Hatch writes to us from Edgartown, Mass., under date of Dec. 25, as follows:—"We have the happiness to inform you that the Lord is carrying on a precious work of grace in our church at this time, and also in the Methodist church. With our church the revival commenced with the aged members being stirred up to fervent secret prayer. The first indications of the blessing was in the gentle droppings of a refreshing shower in its approach. Members who had wandered far into the world, have returned to their Father's house with most ingenuous confession and deep humility. I never have witnessed an instance where it was more general, calm and consistent."

Soon the inquiry was heard from the unconverted, "What must I do to be saved?" Two weeks ago this evening, a request was made that we should again meet on Tuesday evening for prayer. We did so, and have continued our meetings every evening since. Seven have given good evidence of a well grounded hope in Christ, others are manifesting great anxiety for their salvation. The work we consider as but fairly commenced.—It is progressing with remarkable composure, and without any foreign aid. Brother Hall, our former pastor, has occasionally been with us, but his ill health has prevented his constant attendance. We ask the prayers of our brethren that the work may be deep and lasting."—*Watchman & Reflector*.

Deaths in Bristol 1849.

Whole number 41—of which	15 were under ten years of age.
8 between 10 and 20	
10 " 20 " 30	
1 " 30 " 40	
1 " 40 " 50	
3 " 50 " 60	
3 " 60 " 70	
3 " 70 " 80	
41	

Three of these persons were killed while at work in the copper mine. Two died in January; three in February; two in March; two in April; four in May; three in June; four in July; three in August; nine in September; two in October; three in November; four in December.—41.

Twenty-seven of these persons lie buried in Bristol, four in Hartford, three in Farmington, two in Plymouth, one in Upper Middletown, one in Hartington, one in Rocky Hill, one in New Hartford, one in Litchfield.—41.

12 were considered Congregationalists
11 " Baptists
6 " Roman Catholics
5 " Episcopalians
3 " Second Advent

4 were not connected with any Society.

41

Four of our inhabitants died abroad; viz: one died at sea; one in Ohio; one in Massachusetts; one in the State of New York. Four corpses were brought into town for burial, viz: one from Hartford; one from Farmington; one from Burlington; one from Plymouth; the one from Plymouth afterwards taken up and carried to Canton. Deaths in 1848.—42. Certified from my Record, Bristol, Jan. 3, 1850. TRACY PECK, [Clerk.]

DEATHS IN MIDDLETOWN.—There were but six deaths in the town of Middletown the past year, out of a population of 770 persons. The ages of the deceased were as follows: 84, 57, 90, 78, 77 and 84. Average age 78 1-2. Aggregate age, 470 years.

DEATHS IN MIDDLETOWN.—The number of deaths in Middletown the past year was 184. In 1848 the number was 89.

Upwards of twenty-two thousand deaths occurred in New York the past year. The ordinary ratio for a few years past, has been from ten to fifteen thousand.

Baptist Noel in the Pulpit.

A WRITER in the *Glasgow Examiner*, in giving an account of a sermon which Mr. Noel lately preached in that city, draws the following picture of him as he appeared in the pulpit:—

He is tall and slender. His features are small but marked—his brow high and ample—his complexion pale, and the general cast of his countenance is the most pleasant and noble we have seen. He is seemingly about forty years of age, and retains a plentiful supply of hair. Though the scion of a noble house, he is plain in his dress.

The performer and goldsmith's services seem to be called into requisition. He appears in the pulpit alike free of the canonicals of the ecclesiastical and the decorations of the dandy. "No ring with diamonds on his lily hand," no chain, no gown, no bands adorn him, not even gloves does he flourish. He is as free of the airs of the gay as he is of their adornments. On entering the pulpit, instead of gazing round on the auditory, he seems to be communing with his own heart, and unconscious of all around him. As he sat in the pulpit, humility, docility, thoughtfulness and gravity characterized every feature. He never moved a muscle, and certainly betrayed none of that restlessness which some, for want of any other, consider the manifestation of genius. When he rose to give out his text there was no flourishing of handkerchief, no staring around on the congregation, no pause artificial, but a simple announcement of the chapter and verses which contained his text. Instead of notes he held in his hand a New Testament, and read from it the illustrative passages. His action was less animated than usual, as poor health forbade effort, but his gestures were varied and natural, and his voice sweet and full. As a speaker he is unquestionably the most pleasant we have heard. His neat pronunciation and his perfect intonation makes his speech drop as the dew. He literally discourages music which charms the most rebellious ear.

THE DISUNIONISTS.—The South Carolina disunionists, are trying to get up an issue upon the admission of California into the Union as a State.—They profess to regard the Constitution of California with its anti-slavery proviso, in a worse light than they do the Wilnot Proviso, and they begin to declare that they will secede from the Union if California is admitted under its present Constitution. Had the Constitution of California provided for the establishment of slavery, no complaint against its admission would ever have been heard from these men, but as it is, with slavery forever prohibited, they will fight its admission every inch of the way; and hold up the old bug-bear of union all the while, in order to frighten those members from the North who may happen to be afflicted with weak nerves.

Now, if South Carolina is really anxious to get out of the Union, we hope she will satisfy the public of the fact by making a demonstration of some kind in order to get out. This old cry of nullification and disunion has been worn completely threadbare, and the people have come to consider as a matter of course, that it is to be renewed whenever any favorite measure of Mr. Calhoun is to be brought forward, or when any Northern measure is not quite so palatable to South Carolina abstractionism as for consideration. The less the cry is regarded, the louder the notes of warning are sounded, and it is now pretty generally believed that the whole thing will end in sound. The idea that the representatives of the free states, and many of those of the slave states, are to be frightened into the measures of Mr. Calhoun by the cry of disunion, is extremely ridiculous. If there are no other objections in the way to the admission of California, but her anti-slavery principles, she will be admitted into the Union during the present session of Congress, however much the disunionists may protest against it, or however solemnly they may declare their intentions to dissolve the Union.

If these men are sincere in their threatenings, they should set about the business of dissolving the Union at home, and they should do this immediately. It will amount to nothing for a few members of Congress to leave the Hall and go home because they have failed to defeat a certain measure. That will not dissolve the Union. It would seem more like children's play, when one or two get mad with the rest of their companions and refuse to play with them any longer, and it would produce just about as much effect towards dissolving the Union.

The question of admitting California should be considered on its own merits, independent of any restrictions of slavery, for the people have just as good a right to say they will not tolerate slavery as those of Texas had to tolerate it. If California is too large for a single State, a provision should be made by Congress, as in the case of Texas, for its division by the people of the State whenever the population is large enough to warrant the measure. Texas was admitted as a single State, with the privilege of dividing itself into four States hereafter. Let California have the same privilege; and let her be admitted into the Union on terms as liberal as Texas was admitted, or the North may grow dissatisfied, and go for disunion.

FIRE.—The paper mill belonging to Clapp, Kenney & Co. in Manchester, was burnt on Friday evening last. Insured at the *Etna* Office for \$5,000.

How to Pray at the Monthly Concert.

Nowhere is the monthly concert of prayer for the conversion of the world, more highly appreciated, and nowhere is it attended with more deep and heartfelt interest, than on missionary ground. In Ainslie, at the monthly concert in August last, several women wept like children, while one of the native brethren was pleading with God for the conversion of the world. Oh, what a blessed day will that be, when all in our churches at home shall, in like manner, go to the throne of grace, and with strong crying and tears, beseech God to have mercy upon a world lying in wickedness?

BAPTISMS.—Fifty-one baptized into the Mt. Gilead church, Lewis co., Mo., among whom were 5 Methodists and 11 Reformers; at Sugar Creek do. 8; in Marion co., Mo., some 40 or 50; 40 do. in Saline, Ky.; 30 do. into the Concord church, southern Illinois; 17 do. into the Baptist church, Charlton, Mo.; 10 do. in Jonesborough, Ill.; some 30 converted in connection with the Presbyterian church in Lexington, under the pastoral care of the Rev. Wm. S. White; 12 do. into the Baptist church in Auburn, N. Y.; some 15 or 20 with the church in Radnor, Chester co., Penn.; 10 do. with the church in Franklin, Philadelphia co., Penn.; 20 do. in Winchendon Spring Village, Mass.; 11 do. in Jay, Essex county, N. Y.; 7 do. in Scarsport, Maine; 40 or 50 in connection with the Methodist church in Townsend, Mass.; 29 in Salvia, Ky.; 2 in Warsaw, Benton co., Mo.; 2 with Zion church, Montgomery co., Mo.; 18 in Campbellburg, Ky.; 20 in Cross River (?) 20 in Spread Eagle, Delaware co., Pa.; 25 in Newtown, Delaware county, Pa.; 30 in Marshfield Center, N. Y.; 16 in Dyer co., Tenn.; 75 in New Brunswick, Nova Scotia.—*Jour. and Mess.*

THE MIDDLE OF THE CENTURY.—A very prevalent mistake seems to prevail in the community in regard to the middle of the century. Several of our religious exchanges have carelessly fallen into the error, and have conveyed to their readers the impression that one half of the present century is gone. The *Cincinnati Central Christian Herald* of Dec. 27, says: "Before our next issue, the course of time will have wasted us into the last half of the nineteenth century." Now it must be obvious to every one that can count fifty, that but forty-nine years of the present century had elapsed on the night of the 31st of December, 1849,—of course we shall not enter on the last half of the nineteenth century till January 1, 1851.

The Rev. S. I. Prime, one of the Secretaries of the American Bible Society, having found the labor of his office too great, as requiring too much speaking for his health, has resigned his post, and the resignation has been accepted by the Board of Managers. Mr. Prime was formerly connected as editor of the *New York Observer*, and is now again to enter the editorial chair as editor of the *Presbyterian*, an Old School paper.

FATAL ACCIDENT.—Mr. James P. Mitchell, of this city, a carpenter by trade, was instantly killed on the afternoon of the 3d inst., by falling from the upper story of the new Depot on Asylum street.—He was at work on the outside of the building.—He fell about 55 feet, striking upon his head. He was 29 years of age, and was represented as a very worthy man.

THE ALLIANCE VISITED.—The *Christian Alliance and Family Visitor*, of Boston, comes to us in a new dress, with its long name changed to the more easy and appropriate one of "The Christian Times." It is edited by the Rev. D. Clarke and J. O. Choules, as it is devoted to religious subjects, but it is not sectarian.

PAINTER'S CHOLIC.—An article in a recent number of the *New York Tribune*, translated from the French, states that Mr. Leclaire, a distinguished house painter of Paris, in consequence of losing so many of his workmen by painter's cholera, set himself to work in order to discover a remedy for the evil. He knew that the fundamental color used in painting are white, black, yellow, red, blue and green. The white employed is the white oxide, or carbonate of lead, a violent poison. The yellow, red and green are composed of equally poisonous substances. The blue and black are harmless. Mr. Leclaire undertook to find a substitute for preparing the poisonous colors that would produce the desired effect without injuring the workmen. After years of labor he has produced a pure and dazzling white from the oxide of zinc; also a gold, lemon and straw color, from a preparation of the oxide of zinc, a beautiful red, having for its base the sulphate of antimony,—a fine green resulting from the oxide of zinc and the sulphate of cobalt, and a perfect oil composed of boiled linseed oil and the oxide of magnesium, in the proportion of 100 lbs. of the former to 5 lbs. of the latter. These preparations have been used for several years by Mr. Leclaire, and have been found to be perfectly harmless on the health of the workmen. The colors are far more durable than the old ones. The white of the zinc is found to be infinitely superior to the white of lead. In the employment of the new colors a great economy of time and money is obtained.

If these statements are true, it is important on account of the health of the workmen particularly, that the new mode of mixing colors should be adopted by the painters in this country.

The Rev. J. M. Haswell, returned missionary, has taken up his residence for the winter at Plainfield, New Jersey. He will devote a part of his time to the churches in that section in endeavoring to awaken among them a deeper missionary feeling.

Mr. Hamner, the publisher of the *Calendar*, has associated with him Mr. James E. Rogers, of this city, and hereafter the *Calendar* will be published by them under the firm of S. Hamner, Jr. & Co.—Mr. Rogers is a very worthy young man, and we wish him all the success which the business of publishing a religious paper can afford.

THE NATIONAL ERA.—This paper commenced a new volume on the 3d instant, under the supervision of its talented and gentlemanly editor, Dr. Bailey. We doubt whether there is a man in the country so well qualified for the difficult position he occupies as Dr. B. As a writer, he is not behind the first in the country, and he knows how to treat those who differ from him in regard to slavery so as to retain their friendship, while he shows no friendship to slavery itself. The *Era* furnishes a very full report of the proceedings of Congress.

SHALL FOX.—We learn by a gentleman from Mansfield that the small pox is raging in one section of the town. There have been fifteen or twenty cases and two deaths. Measures have been taken to prevent the further spread of the disease by vaccination. It was introduced into Mansfield by an Irish girl who came there to see her friends.

We learn from the *Christian Chronicle* that the New Market Street church, Philadelphia, have invited the Rev. Mr. Shadrach, of Pittsburg, to become their pastor. The Rev. W. L. Dennis recently resigned the pastoral charge of the New Market street church.

Mr. S. S. Osgood, the artist, now in San Francisco, received \$5,000 for portraits executed by him in the space of six weeks in that city. He has made some real estate speculations there, which have turned out well. He is the husband of the admired poetess.

Mr. Osgood formerly belonged to this city, where his parents resided. They subsequently removed to Boston, where they both died while he was yet a small boy, and his first effort to take care of himself was in the capacity of a cabin boy on a voyage to Liverpool. On his return to the United States he commenced an apprenticeship at the carriage painting business in Baltimore, and when he was about eighteen years of age he left his employer and returned to Hartford destitute of money. Here he was assisted by a person who was formerly acquainted with his parents, and commenced portrait painting. His first pictures possessed but little merit except that of a bare resemblance to the originals. He soon rose to distinction, however, as a portrait painter, and is now well known to the public as one of the best painters of the day.

FATHER HAYNES AND THE UNIVERSALIST.—A Universalist preacher, who prided himself on his ability to propound perplexing questions to orthodox ministers, had sought an interview with the Rev. Lemuel Haynes. Upon being introduced, Mr. Haynes said, somewhat abruptly, "You are the man who teaches that men may swear, steal, get drunk, and do all other like things, and yet go to heaven, isn't you?" "By no means," replied the preacher, "I teach no such thing." "Well, you believe it, don't you?" rejoined Mr. Haynes. The man could not say "No," and there the debate ended.

KENTUCKY CONVENTION.—The Convention which assembled on the first of October for the purpose of forming a new Constitution for the State of Kentucky, has completed its labors. The Constitution which is yet to be ratified by the people before it can take the place of the old one, contains some very whole-some reforms, but the institution of slavery remains as it was before. The slaveholders, although they comprise but a contemptible minority in regard to numbers, still rule the State.

A GIVING CHURCH.—On the authority of the Baltimore papers, we stated that the first Presbyterian church of that city, had, during the last fifteen years, contributed \$120,000 to various benevolent and charitable objects. On the correction in the same papers, we announce that the actual sum contributed by the church during that time was \$150,000.—*Presbyterian*.

NEW CHURCH.—The difficulties which have existed in the 1st Presbyterian Church in Cincinnati, have been brought to a termination by the organization of a new church. Six of the elders and one hundred and fifty of the members united in the new movement. It is reported that an invitation will be extended to Dr. Murray, of Elizabethtown, N. J. (Kierian), to become their pastor. The new church will meet at present in College Hall. They intend in a short time to commence the erection of a house of worship.

DEATHS IN CALIFORNIA.—Among the deaths in California reported by the last arrival, we notice that of Dr. Frederick Butler, of this city, who died at Sacramento City, Nov. 5. Mr. Randolph Barnes, of New Haven, G. W. Toby, of New London, Lyman Beckwith, of New London, and Edwin Arthur and Edward Rogers, of Leyard.

CONGRESS.—There has been but very little business transacted in Congress as yet; the House is not fully organized, it having failed to elect a Clerk and other subordinate officers. Several ballottings have been had for Clerk, but up to Wednesday noon, Jan. 9, no choice had been effected. In the Senate Mr. Benton of Missouri, has delivered two speeches, one in opposition to the mission to Austria, and the other in relation to the political affairs of Missouri. The Senator denies that the resolutions passed by the Missouri Legislature in reference to the Wilnot Proviso represent the feelings of the people of that State. He is just from among them, and knows that they are a loyal people, and will not go with the South Carolina abstractionists.

Numerous petitions and memorials, among which were a large number asking indemnity for French Spoliations were presented and referred.

Mr. Clay presented a petition, numerously signed, asking the recognition of the Republic of Liberia. Referred to the committee on Foreign Relations.

Mr. Dickinson presented a petition of citizens of New York, without distinction of party, asking that no appropriation may be made for the embassy to Austria.

Mr. Cooper presented memorials praying for a modification of the Tariff.

Mr. Benton gave notice of a bill proposing to the State of Texas the reduction of her boundaries, the cessation of her exterior territories, and the relinquishment of all her claims on the U. S. for a consideration to be paid her by the U. S.

Mr. Foote proposed a resolution to go into an election of chaplains. Lies over.

CONNECTICUT.—According to statistics derived from the Connecticut Register for 1850, the number of births in the State during the year ending August 5, 1849, was 7,373; deaths, 5,016; and marriages, 2,757.

The Grand List for the State for 1849 amounts to \$4,622,622. In 1848, it was \$4,227,589, being an increase of \$395,033.

There has been a shameful neglect on the part of many to comply with the law which requires marriages, births and deaths to be recorded on the town records. Particularly in this case with the deaths and births, and in some instances it is true in regard to marriages. The ministers of Connecticut are as a body, a law abiding people, but we have heard of instances of a plump refusal

to comply with the law requiring marriages to be recorded. As the law formerly stood, the minister was required to enter the names of those married by him, at the town clerk's office, for a fee of twelve and a half cents for the record of each marriage, but we believe there is some modification of the law within a year past.

New Publications.

Poetry.

(From the Journal of Commerce.)

The Conqueror.

"They see me not," said a spectre pale,
Who shrunk 'neath the future's misty veil,
"Yet I shall come with the glad New-Year,
And many a heart shall quail with fear,
And shrink aghast with terror and dread;
To hear the sound of my coming tread."

"I've whetted anew my keen-edged scythes,
At its fatal touch shall my victims writhe,
And have well prepared the poisoned dart,
I'll lodge for aye in many a heart.
Earth's loftiest ones must yield to me,
Her lowliest sons shall bend their knee."

True to his word, with the New-Year's birth,
All conquering Death o'er the wide spread earth,
With winged plumed for vigorous flight,
Swept on with speed of the sunbeam's light,
To win his trophies in every clime
Where the living trod the shores of time.

There were fearful forms in the Death-King's train,
Where'er he passed through the world's domain,
The banquet song and music was hushed,
Eighty eyes grew dim and fair things were crushed,
The quivering heart beat fast and slow,
And the white lips breathed deep sounds of woe.

The spoiler paused where the infant slept,
And tireless watch the mother kept,
By the cradle of her only child,
Her earthly treasure her undivided,
He pierced its heart, yet it felt no sting,
But sweetly smiled on the grimy King.

Like sunset rays on the snow-crowned peak,
Was health's bright rose on the maiden's cheek;
Her glad, sweet voice was like music's own;
But it changed to sad sepulchral tones,
That spoke to the ear like warning knell,
Or echoed the toll of funeral bell.

Death touched the brow of the eloquent one,
The statesman knew that his work was done;
"Tis the law of Earth," were his whispered words,
Then the deep-toned voice a world had stirred,
Grew hushed and still, as with failing breath,
He sank to rest in the arms of Death.

He passed the guards of the palace gate,
And entered the monarch's room of state;
Appalled with fear at the courier hand,
The sceptre falls from the palsied hand;
A wail resounds through the marble hall,
The ermine is changed for shroud and pall.

He dimmed the eye of the pilgrim old,
And chilled the heart of the young and bold;
Extinguished ambition's glowing flame;
And dulled the ear to the trump of fame;
Then kissed the cheek of the pale young bride,
And rubbed the sire of his stay and pride.

He bade the scholar forget his lore,
The miser yield up his glittering ore,
Put the Christian's faith he might not dim,
From the quivering lip rose triumph hymns,
With smiles he hailed the terrible King,
For death and the grave had lost their sting.

In the lowly cot, 'neath princely dome,
Where'er he roamed he found a home;
O'er the ocean's foam his sceptre awayed,
Mid Arctic snows his banner waved;
All bowed to him who bann'd to none,
The unconquerable, but conquering One.

Religious & Moral.

The Universe.

The best definition of the universe, says the Washington Globe, and one that can never be improved, has been given by Pascal, whose fame is so great and so well deserved, as an able, eloquent, and intrepid advocate of moral and religious truth, against error, intolerance, and imposture; and as a man profound in science and in the learning of his day, as he was, he is comparatively little known. His definition is, that the centre of the universe is everywhere, and the circumference of it nowhere; which is at once astronomically exact and unimprovablely correct and elegant.

"We will proceed to illustrate this. Our planet, the earth, for instance, is a centre, according to Pascal; then we will imagine a point so remote from us that a telegraphic dispatch, conveyed at the rate of nearly two hundred thousand miles per second, would not reach it in less than ten millions of billions of years, expressed in figures thus: 10,000,000,000,000,000,000. Now this inconceivably remote point would be a centre also, and any other point a million times as remote; but the circumference is not even approached in any degree for there is none.

"No matter what may be the magnitude of a thing finite in its nature, and circumscribed by limits, and meters, and bounds, it cannot constitute even an atomic portion of what is its nature infinite, and which is circumscribed by no limits. Therefore, the whole solar system, or the whole of the universe itself, as far as the telescope has reached it, will not bear as great a proportion to the stupendous whole as one drop of water would bear to all the water, fresh and salt, on our globe.

"Baron Jack, or his commentator, says that 'there are suns placed so far beyond our ken that the light of them may not have had time to travel down to us since the period of their creation!'

"To this we subscribe, omitting the word 'down,' which is not astronomically used; for there is no up or down in the case. Those suns are as much 'down' to us as we are to them. And we will add, that whilst there are stars or suns whose light has not yet reached us, there are others whose light can never reach us, supposing no obstacle to its transmission, except distance.

"To illustrate further the absence of any kind of proportions or relations between things finite and things infinite, it may be observed, that a million of billions of years, which would be a period of time utterly inconceivable by human faculties, is certainly not the smallest appreciable or conceivable part of eternity; the proof of which is, that an immortal being, having

arrived at the end of that term, would be no nearer the end of eternity than he was at the beginning of the term. He would have made no progress whatever, nor can any be made."

Present State of the Church of England.

The following remarks from the *English Churchman* are suggestive and something more—

The Church is just now in rather a critical and perplexing state. We do not mean in a state of danger more than usual. With so many excellent men, both amongst the clergy and laity; with so much hold on the respectable portion of the people; with its doctrines so much appreciated, and its energy so much the more developed, than it was a few years since, we believe that the Church never was stronger than at the present moment. The peculiar crisis which it is undergoing, is the re-adjustment of its relations with the State. From being an ally and patron, the State has become indifferent, or even hostile, and the Church has to adapt itself to her altered position. That which chiefly impedes and perplexes the church is the want of a recognized organ such as the Convocation was formerly, and might be again if revived, for collecting and expressing its opinions, and giving force to its wishes. The body of Bishops have no legal power of assembly, any more than the Church generally; and, even if they had, they would not represent the interests and feelings of the Church, in the same way as the two Houses of Convocation did. Besides, the Bishops being more than ever in the sole appointment of the State, or rather of the Premier for the time being, are not likely to avail the Church in any contest with the State which may occur during the adjustment of their relative rights. It may seem a bold saying, but it is a most true one, that we have no guaranty whatever that all the Bishops on the Bench may not be heretics or even worse. God forbid that it ever should be so! but since the Archbishop declared that he was bound by law to consecrate the nominees of the crown notwithstanding any objections brought against him, the Church has no practical means of preventing any indefinite number of heretics being appointed to her highest offices. Such is the literal fact. Should we then despair of the Church? Not at all, even were the State to exercise the power which she possesses; because, as we have said, there is more sound doctrine among the members of the Church at large now, than, perhaps, there ever has been, as well as more energy and influence.

The Union.

The following, by Longfellow, is just in time to meet the incendiaryism of certain Congress men from the South. It will do for the meridian of Washington at this moment about as well as the good old psalm tune, which, revised but not improved, is said to run thus in its first line—"Hark from the Tombs a doleful sound"—and to be sung in the Capitol grounds as a kind of Ethiopian chant by the wags that infest Congress:

Thou, too, sail on, O ship of State!
Sail on, O Union, strong and great!
Humankind, with all its fears,
With all its hopes, future years,
In hanging breathless on thy fate!
We know what masters laid thy keel,
We know what masters mast and sail,
And what a curse is whispered here,
And what a curse is whispered there,
Were shaped the anchors of thy hope?
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest roar,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee;
Our faith triumphant o'er our fears,
Are all with thee—all with thee!

An Early Pioneer.

A sketch of Edward Drinker, of Philadelphia, who, it was said, saw greater revolutions than any other man that was ever born, was published in the *Philadelphia Gazette* of April 20, 1783. There are a good many Edward Drinkers now-a-days. The sketch is as follows:

"Edward Drinker was born in a cottage, in 1680, on the spot where the city of Philadelphia now stands, which was inhabited at the time of his birth by Indians, and a few Swedes and Hollanders. He often talked of picking blackberries and catching wild rabbits where this populous city is now seated. He remembered William Penn arriving there his second time, and stood to point out the spot where the cabin stood in which Mr. Penn and his friends were accommodated on their arrival. The life of this aged citizen is marked with circumstances which never befel any other individual; for he saw greater events than any other man, at least since the Patriarchs.

He saw the same spot of earth, in the course of his own life, covered with wood and bushes, the receptacles of wild beasts and birds of prey, afterwards become the seat of a great city, not only the first in wealth and arts in America, but equalled but by few in Europe; he saw great and regular streets where he had often pursued hares and wild rabbits; he saw fine churches rise upon morasses, where he used to hear nothing but the croaking of frogs; great wharves and warehouses where he had so often seen the Indian savages drier their fish from the river; and that river afterwards full of great ships from all the world, which in his youth had nothing bigger than an Indian canoe; and on the spot where he had gathered blackberries, he saw their magnificent city hall erected, and that Hall filled with legislators astonishing the world with their wisdom and vir-

tue. He also saw the first treaty ratified between the United Powers of America and the most powerful Prince of Europe, with all the formality of parchment and seals, and on the same spot where he once saw Wm. Penn ratify his first and last treaty with the Indians. And to conclude, he saw the beginning and the end of the British Empire in Pennsylvania. He had been the subject of many crowned heads; but when he heard of the many oppressive and unconstitutional acts passed in Britain, he bought them all and gave them to his great grandsons to make kites of; and embracing the liberty and independence of his country in his withered arms, and triumphing in the last year of his life in the salvation of his country, he died on the 17th of November, 1782, aged 103 years."

Battle of Goojerat.

BEAUTIES OF WAR.

No attempt was made at rallying, the route was complete, and long will the Sikhs have cause to remember the battle of Goojerat. The whole of their flight was strewn with the dead. We advanced into their camps, over heaps of dead and dying. It wanted nothing more to show the gallant stand they had made. Everything was in confusion—tumbrils overturned, guns dismounted, wagons with their wheels off, oxen and camels rushing wildly about, wounded horses plunging in their agony; beds, blankets, boxes, ammunition, strewn about the ground in a perfect chaos; the wounded lying there groaning—some begging to be dispatched, others praying for mercy, and some, with scroving looks of impotent rage, striving to cut down those who came near them, and thereby insuring their own destruction—for but little quarter, I am ashamed to say, was given; and even those we managed to save from the vengeance of our men were, I fear, killed afterward. But, after all, it is a war of extermination. The most heart-rendering sight of the day was one I witnessed in a tent entered. There, on the ground, bleeding to death, lay a young mother. Her leg had been carried off by a round shot, and the jagged stump protruded in a ghastly manner through the mangled flesh. She held a baby to her breast, and, as she bent over it, with maternal anxiety, all her thoughts seemed to be of her child. She appeared totally regardless of the agony she must have been suffering, and to think of nothing but the poor infant, which was drawing its nourishment from her failing breast. I gave her some water and she drank it greedily, raising her large imploring eyes to my face, with an expression that was heart-rending to witness. I was obliged to leave the poor creature, and go on with the regiment; but remembrance of that night will live with me to my dying day.—*Letters from a Journal of the Subaltern.*

Horror of the Great Jail of Vienna.

But let us listen for a moment to the voice of a more recent victim of the Austrian Court, the young and patriotic Count Confolonieri, whose crime it was to be an Italian and to love his country. In a few of the most awful lines ever penned, thus he wrote the story of his life: "I am an old man now; yet by fifteen years my soul is younger than my body! Fifteen years I existed (for I did not live, it was not life) in the self same dungeon, ten feet square! During six years I had a companion; nine years I was alone; I never could rightly distinguish the face of him who shared my captivity in the eternal twilight of our cell. The first year we talked incessantly together; we related our past lives—our joys forever gone—over and over again. The next year we communicated our ideas to each other on all subjects. The third year we had no ideas to communicate, we were beginning to lose the power of reflection. The fourth, at intervals of a month or so, we would open our lips to ask each other if it were indeed possible that the world went on as gay and bustling as when we formed a part of mankind. The fifth year we were silent. The sixth, he was taken away—I never knew where, to execution or to liberty; but I was glad when he was gone; even solitude was better than the dim vision of that pale, vacant face. After that I was alone. Only one event broke in upon my nine years' vacancy. One day (it must have been a year or two after my companion left me) the dungeon door was opened, and a voice—I know not whence—uttered these words:—'By order of his Imperial Majesty, I intimate to you that your wife died a year ago.' Then the door was shut; I heard no more. They had but flung this great agony upon me, and left me alone with it again."

To the Boys.

Boys, I would not talk saucy to my mother. I will give you some reasons why I would not.

1. It will do no good. Your father will give you no money for that, he will not love you any the better. Your mother will not be kinder to you; she will not take better care of you when you are sick; she will not make your food taste any better; she will not make your bed any softer, nor your clothes any better. She will be no happier. Your sisters will not be any the prouder of you. If all the boys in the neighborhood should think you smart, and follow your example, and talk saucy to their mothers, it would not make them a better set of boys, for that. What good can it do to talk saucy to your mother?

2. It don't look well. If the young folks in your neighborhood should hear you talking saucy to your mother, they would be shocked, and go away and talk about you. One would say, Didn't that sound mean? Yes, it did, says another. I should

have been ashamed if I had been his sister. Another says, What did you think, Mary? I was glad I was not his sister.

3. It shows great ingratitude to talk saucy to your mother. What has she done for you? Oh, think of it, my boys. Who has done more for you than your mother? Who watched over you when you were a little helpless one? Who prepares your food, your bed, your clothes, and makes home so pleasant? When you say, My head aches, or, I am sick, who gives you a tender and an affectionate look? If you should die, who would mourn for you more than your mother?

4. It shows that you have a bad disposition. What! Talk saucy to your mother! What will you not do? The wicked will do wickedly.

5. To talk saucy to your mother hardens your own heart. By-and-by, you will hate her. Then you will not love to stay at home. Then you will go away. Then you will forget to write her. And then you will be on the brink of some dreadful precipice. You may look out for some trouble ahead.

6. Talking saucy to your mother hurts her feelings. How can you bear to grieve your best friend?

7. It is wicked. The Most High says, "Honor thy father and thy mother." Is this law a good one? Was it made in heaven? Was it written by His finger on a table of stone? Shall God command, and will you disobey? "Cursed is he that setteth lightly by his father and his mother; and all the people shall say, Amen."

8. If you talk saucy to your mother, you will be preparing yourself for a day of sorrow! The day draws near when you and she must be separated. If you should outlive her, you will always be haunted with the remembrance of having abused your best friend, your mother. Do I entreat you, save yourself the sad reflection.—How can you, my young friends, bear the thought of burying your mother when you cannot confess your wrongs to her?

But you may die first. Then, oh! the sad retribution. Oh! the melancholy eternity to follow. Behold now thy mother. Love her. Speak kindly to her. And save yourself the evils that must, sooner or later, overtake unkind children.—*Vt. Chronicle.*

LA PLACE VS. NEWTON.—To us there is something exceedingly fine in the following remark of Vinet, in his *Gospel Studies*, p. 352:

"Newton predicted that after the lapse of an immense period, it would be absolutely necessary for the creating hand to interpose anew. What a Christian philosopher judged indispensable, an infidel philosopher has proved superfluous. La Place has proved that the Supreme Arranger of the universe has provided for all, and that an element overlooked by Newton guarantees the peace of the firmament to the last limits of the existence of worlds."

THEODORE PARKER.—The Boston Correspondent of the N. Y. Evangelist thus speaks of Mr. Parker's influence in Boston:—"Mr. P. has reached at the last goal to which his steps have been tending since his sermon at South Boston, which cast him off from the fellowship of the Boston Association of Unitarians. He has been preaching the last few Sabbaths on Miracles; and in each discourse he gives the lie direct to what all the Apostles and holy men say on this subject.

On the last Sabbath in October he preached on the Resurrection of Christ. He asserted that such an event never took place, and that the whole story was a fable. Starting with the premises laid down in his sermon six years ago, the wonder is that he has not avowed his opinions before. The only thing in which Mr. Parker has differed from Fanny Wright and Abner Kneeland, has been his professed regard for the Bible, at least parts of it. He was a Christian by claim—a Christian minister by ordination, and a believer in revelation. Now he throws off his disguise; he has shorn himself of his locks. No man has less influence in Boston, except with a class whom he could no more injure by his preaching than you could tan a black man with the sun. And in no place could he do less harm than in Boston. Awful as such sentiments are which he has avowed, the more openly he avows them the less mischief he can do, and the sooner his race will be run."

BEAUTIFUL METAPHOR.—The comparison of the journey of life to a transit across a desert is very felicitously expressed in the following lines by Charles Wesley:

"Here in the body pent,
Absent from Heaven I roam;
Yet nightly pitch my moving tent
A day's march nearer home!"

Advertisements.

GET THE BEST.

"All young persons should have a standard DICTIONARY. And while you are about it, get the best; that Dictionary is NOAM WEBSTER'S. The great work, unabridged. If you are too poor, save the amount from off your back, to put into your head."—*Phrenolog. Jour.*

"Dr. Webster's great work is the best Dictionary of the English language."—*London Chronicle.* "This volume must find its way into all our public and good private libraries, for it provides the English student with a mass of the most valuable information, which he would in vain seek for elsewhere."—*London Literary Gazette.* "Containing three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgement of this work."—*Published by G. & C. MERRIAM, Springfield, Mass., and for sale by E. HUNT, 6 Asylum street.*

Coughs Cured.

DR. BLAKEMAN'S Pectoral Mixture should be known and used throughout the world, its happy effects are being realized daily. More than two hundred persons have recently been cured of those dangerous Coughs leading to Consumption. This medicine is composed of thirteen different ingredients, perfectly harmless and of very healing qualities. It costs but little to try it, and those persons who have used it find it to be the thing recommended.

From among the numerous certificates of the efficacy of Dr. Blakeman's Pectoral Mixture, we append the following, from some of the most respectable citizens of Bridgeport:

This certifies that I am personally acquainted with the gentlemen who have given their testimony to the benefits which they have derived from the use of Dr. Blakeman's "Pectoral Mixture," and know them to be men of undoubted veracity in the city. From a further knowledge of its beneficial effects in numerous families among whom it has been my duty or privilege to be, I can recommend it as a safe and excellent family medicine, for the cure of Coughs, whether chronic or otherwise.

WM. REID,
Pastor of Baptist Church, Bridgeport, Ct.

Bridgeport, Jan. 14th, 1849.
This is to certify that I was afflicted with a severe Cough, for about five weeks, and could find no relief till I tried one bottle of Dr. Blakeman's Cough Drops. By using one quarter of a bottle I found myself entirely cured.

J. H. HAND.

Bridgeport, Jan. 21, 1848.
This certifies that I have been afflicted, more or less for a number of years with a Cough, and have never found anything to give instant relief, till I used part of a bottle of the Pectoral mixture, invented by H. Blakeman. I recommend it to all who are afflicted.

IRA NICHOLS.

Bridgeport, March 7, 1847.
This certifies that I was afflicted for months with a most severe cough, which settled on my Lungs. I could find no relief. I tried Brinkerhoff's Remedy, and other medicine, but had no effect. I heard of the great benefit persons had received by the new medicine invented by H. Blakeman. I was at the time very weak, and persons said I had the consumption. I tried the article, and in a few days was entirely restored. My cough left me, and my appetite returned. I recommend it to all that are afflicted.

E. P. SHUTE.

Bridgeport, Jan. 15, 1847.
This is to certify that I was afflicted for about three weeks with the most dangerous kind of cough and spitting of blood, which confined me some part of the time at home, and found no relief till I used a bottle of Dr. Blakeman's Cough Drops. In a few days I entirely recovered, and have had no attack of it since, and I would recommend it in preference to anything used for that dangerous complaint leading to consumption.

SAMUEL F. SHEPARD.

This medicine is a most valuable remedy for children having the Whooping Cough, Croup, or Colds.

For Kidney complaints it has a most happy effect.

This medicine cures those that have been afflicted for years. The article is perfectly harmless and free from any deleterious substances.

It is used in cases of Measles with astonishing effect.

The above medicine may be obtained in this city of J. K. SOUTHMAY, in Wethersfield of WM. G. COMSTOCK.

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Premium Daguerrian Gallery.

RE-OPENED.

After an absence of two years, L. D. Richardson has the pleasure of announcing to his friends that he has returned and re-opened his Daguerrian Gallery, at the old stand, in Jones' Building,

216 Main, corner of Pratt Street.

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In 1846 and 7 he received from the Hartford County Agricultural Society a Silver Medal and Diploma, for the best specimen of the art, and he is still prepared to execute Daguerreotypes, of all sizes, equal to his Premium Pictures.

L. D. RICHARDSON.
Hartford, Oct. 3.

Theological Books.

THE subscribers having just received the following, among other additions to their large stock of Theological books:

Dwight's Theology, new edition.
Bridge's Complete Works, in 3 vols.
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Knapp's
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Living Divines of England.
Sketches of Sermons on the Miracles.
Dick's Lectures on Acts.
Blunts Underestimated Coincidences.
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Christ's Resurrection.
Needham's Life of Christ.
Eccelesiastical History.
John's Archaeology.
Gieseler's Compendium.
Hengstenberg on the Psalms.
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Morell's History of Philosophy.
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Dickenson's Scenes from Sacred History.
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Pascal's Thoughts.

Please call and examine.
219 Main Street.
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POPULAR TRADE.

THE undersigned would respectfully inform his friends that he has returned to Hartford, after an absence of five years in the city of New York, where he has been engaged in the Wholesale Dry Goods business. He has taken the commodious store

No. 216 Main, corner of Pratt St.
He flatters himself that his experience will enable him to offer such inducements as will make it an object for persons visiting the city to give him a call; in the assortment may be found

Cloths, Cassimeres, and Vestings,
Shawls, Gloves, Hosiery, Laces, &c.,
Prints, De Laines, Gingham,
Marianne Quilts, Counterpanes, &c.
Table Linen, Napkins, Doylies, Towelling, &c., &c.

With all the articles usually found in a Dry-Goods Store, making a complete assortment. Housekeepers, and others are respectfully invited to call before purchasing elsewhere.

6m14. JOHN C. DICKINSON.

HARTFORD FIRE INSURANCE COMPANY.

Incorporated 1810. Charter perpetual.—Capital \$150,000, with power of increasing it to \$250,000.

THIS long established and well known Institution, has transacted its most extensive insurance business for more than thirty-seven years, throughout the United States and the British North American provinces. It has aimed to secure public confidence, by an honorable and faithful fulfillment of its contracts; and owners of property are assured that all their claims for losses under its policies will be liberally adjusted and promptly paid. Public buildings, manufactories, mills, machinery, dwelling houses, stores, merchandise, household furniture, vessels on the stocks or while in port, &c., &c., will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:—

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Applications for insurance may be made directly to the office of the Company at Hartford, or to its Agents in the principal towns and cities of the Union.
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OFFICE OVER 164 MAIN STREET,
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INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only.—Capital \$200,000, secured and vested in the best possible manner—offer to take risks in terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.—The Office of the company is kept in their new building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.

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THE Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

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THIS Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Fire and Marine Insurance—has a capital of \$200,000, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on Fire or Marine Risks on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

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William Threlk,
Ellery Hills,
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Wm. CONNER, Secretary.
Hartford, April, 1849.

Books! Books! :

The subscriber would respectfully announce to his numerous customers that he has recently received from the New York Trade Sales, large additions to his former assortment of Books and Stationery, making one of the best selected stocks of Books to be found in the State. The assortment consists in part of the following School Books, including every thing now in use:

A very large collection of Ancient and Modern Histories, including Travels of the most celebrated and renowned explorers known.

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In this department may be found a full and complete assortment of the most standard works, with a great variety of Books for the Closet and Sabbath School.

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JAMES G. BATTERSON, Marble manufacturer, J. Hartford and Litchfield, Ct., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 323 Main street, (directly opposite Union Hotel) where he will manufacture at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign marble.

Church Tablets, chimney pieces, mantels, centre table, pier, bureau, and counter tops, of Egyptian, Italian, or any other kind of foreign marble which may be preferred, executed at short notice, and in a superior style of workmanship.

All persons in want of any kind of work in the marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city free of charge.
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A New and Entirely Original Work.

ON THE NATURE OF THE SOUL, INSTINCT, AND LIFE, as distinguished from the Doctrines of Materialism.